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policy is essentially Chinese. Consequently, travellers can be divided into two classes, merchants and transport men who make their living by carrying goods, and officials and students who travel from one post to another or from one educational institution to another. As in the European Middle Ages, there is the merchant, the nobleman (here the official), the wandering student, and lastly the pilgrim, the Buddhist monk and the Taoist priest peddling charms from some sacred mountain, or carrying out a pilgrimage to some famous monastery.

The Min Chia, being one of the more advanced of the Yunnanese native peoples, and living in a region which is an important centre of communications, also engage in commerce with distant places and provide officials for the civil service. Moreover, since Ta Li and the country round about is thickly populated, many Min Chia have to seek work in other places, even as far as the jade mines in Burma. Travel thus plays a part in the lives of many Min Chia families, the rich seeking educational advantage or official position in the provincial capital, the merchant trading to Burma or Tibet, the poor man emigrating from his cramped family farm or looking for seasonal work in the Burma border country during the winter months.

There are also the regular transport men, muleteers and porters, who earn a living by constant travel over a regular stage. Not all of these are Min Chia. Muleteers are very often Yunnan Moslems, or Yunnan Chinese, porters almost invariably immigrant Ssu Ch'uanese of the poorest class. Very few Yunnanese of any race will do porterage. The muleteers, men of a much higher social standing than the porters, are on the contrary, always natives of the province, and some Min Chia engage in this rather well-paid business. Partly for these reasons there exists a rivalry, almost a hostility

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between porters and muleteers, who if possible frequent different inns and do not like to travel together.

Most of the transport of goods is handled by muleteers who work a regular section of the main trade routes. Thus the longest caravan route in constant use is the road connecting Suifu on the Yang Tze, in Ssu Ch'uan with Bhamo on the Irrawady in Burma. Over this route there is constant traffic in silk from Ssu Ch'uan, which it still pays to transport for nearly a thousand miles on mule back. The silk is packed in bales at Suifu, each mule taking two bales, and is taken by the first caravan to Chao T'ung in Yunnan, about two hundred miles. There it is transferred to another set of mules and muleteers who take it on to K'un Ming (Yunnanfu), a further two hundred and fifty miles. A third caravan, often in charge of Ta Li men, takes it the next two hundred and seventy miles to Hsia Kuan, near Ta Li, this section taking thirteen days. At Hsia Kuan it is transferred to a fourth caravan, also very often run by Ta Li or Hsia Kuan men, who take it another thirteen stages to T'eng Yueh, in western Yunnan. Here it is transferred for the fifth and last time to T'eng Yueh men whose mules are acclimatised to the heat of the Burmese plains, which is very dangerous to plateau bred mules. They take it eight days down through the jungles of the border country to Bhamo, where it is shipped on river steamers for Rangoon. Suifu is generally reckoned to be thirty-two stages from K'un Ming, and Bhamo is a further thirty-four days' journey, in all sixty-six stages. This is probably the longest pack-horse trade route still in regular operation.

On the return journey these caravans take up cotton thread for the innumerable handlooms still used in Yunnan, but very many of the returning caravans have no loads, or pick up short distance local freights to pay their way, and this has been more noticeable in recent years

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since the fall of the exchange made goods bought in Burma too dear for the Yunnan market. Another long regular route is the tea road from Pu Erh in south Yunnan, about twenty days' journey south of Ta Li, to A Tun Tze on the border of Tibet in north Yunnan, which is eighteen stages from Ta Li. At this point the tea is handed over to Tibetan caravans which take it on to Lhasa and other points in Tibet. This road passes through Hsia Kuan and Ta Li, and the section from Hsia Kuan to Wei Hsi, half-way to A Tun Tze, is usually worked by men from the Ta Li plain.

These routes are called roads, because that is the usual translation of the Chinese word "*lu*," but it would be more accurate to call them tracks or paths. At one time, probably after the Ming conquest of Yunnan, these routes were paved with blocks of stone or cobbles, the paved track being about five feet wide with a smooth line of dressed stones down the middle. Except in a few places nearest to towns this paving has either completely disappeared, or become so disjointed and broken up as to be nearly impassable. The animals naturally dislike walking on broken slippery stones set at all angles in the mud, and where possible they have trodden out a new track on one side. This practice is resented by the owners of the fields adjoining the path, and they plant strong hedges of wild roses or prickly pear to confine the mules to the old broken track. If a man rides a horse on such a path the animal, trying to avoid the broken stones and mud holes, keeps to the outside edge and carries the rider under the long trailing shoots of the rose bushes, which soon tear his clothes to ribbons. The muleteers, of course, never ride their beasts.

Such stretches of broken track between the rose and cactus hedges only account for a small part of the day's stage. With very few exceptions every stage on any road in Yunnan involves climbing a range of mountains in the

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491 points serve excellent well-cooked food. The Yunnanese
485 have no idea of comfort, yet are born cooks.

Regular transport muleteers are necessarily hard tough
492 men inured to all weathers, and independent in character. They live a life on the roads, doing a thirteen-days' stage and then back again month after month, with usually only one day's rest at the terminal points. It is sometimes customary for travellers to rest one day in seven or eight, but the regular transport caravans always make their full thirteen or fourteen days' stage without halts. Caravans number up to forty or fifty mules with one man to every three animals, the leading mules being particularly fine strong animals carrying a bell and a plumed headdress of woollen pompoms by which they can be heard and seen at a distance. These animals know every inch of the road and find their own way, the muleteers often walking well behind the caravan, for as long as the mules can hear the leader's bell they will follow without being urged. Some of the muleteers carry arms, either a pistol, an old rifle, or swords, and even in those parts of the country where "small bandits", that is to say individual footpads, still exist, such caravans are never molested, since the muleteers are both more courageous and better armed than the robbers.

492 The routine of travel followed by the caravan men is
484 curious, and to the ordinary traveller not very convenient. The men get up in the middle of the night, about two in the morning, and cook themselves a large meal of rice and vegetables, and then, when that is eaten, go to sleep again for another three hours. At six they rise, saddle the mules and start out at once without taking anything to eat. After about four hours on the road, round ten o'clock, they halt at some place where there is plenty of grass, a stream of water, and some shade trees—and in Yunnan such places are

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easy to find. The mules are then unsaddled and turned loose 492
to graze, a fire is lit and rice and vegetables cooked for the 484
midday meal. Some of the men sleep in the shade, and even after they have finished their meal they are in no hurry to depart, often spending fully two hours or more at these halting places. At last, about one o'clock, they call the mules in, each muleteer having a peculiar cry which the animals in his charge know and obey. They are saddled, and the loads lifted on, and the caravan goes on for another four hours or so until the stage point is reached about five in the evening.

The " horse inn " where they lodge is always one at the 492
far end of the town from the gate by which they enter, or at 485
the furthest extremity of the village street, to make the departure in the morning easier, as in this way two caravans bound in opposite directions do not have to cross in the narrow street when they set out almost before the sun has risen. Often the streets of a town are so narrow that two mules with their bulky packages fixed on either flank would hardly be able to pass without bumping, and the consequent confusion. As soon as the caravan enters the inn yard the leader and each mule in turn, as it comes in, is unloaded. The loads are neatly arranged in this order so that they can be placed on the right mules in the morning with the minimum delay or confusion. Each load is bound on to a a wooden frame which slips into slots on the pack saddle, and the loads can be taken off or put on independently of the saddle itself. Thus, the loads are never untied from one end of the journey to the other, and only have to be lifted on or off the pack saddles.

Once unloaded in the right order, the horses are unsaddled, each saddle being placed on the right load, and the animals are then given their feed in the stables. Not until all their wants have been attended to, do the men begin to

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492 cook their own supper. Hay and fresh-cut grass can be
485 bought in these towns on the street, or from girls who come round to the inns to sell it for about one nickel a load, or about one and one-third farthings for all a girl can carry on her back. When the men have cooked and eaten their supper, about seven o'clock or a little later, they go to sleep until they awake for their midnight meal, for there is nothing to do in a Chinese village after dark, and darkness falls about seven or eight at latest in these southern latitudes. The object of this curious routine, which seems to waste the best hours of the day in a prolonged halt, is to feed the animals free on the mountain grass, instead of having to buy more hay and fodder for them. Therefore, the early start obviates the need of buying fodder from the inn in the morning as well as the evening. No muleteer could ever give a really satisfactory explanation for the habit of rising in the early hours, eating a meal, and then going to sleep again. It is a habit which perhaps explains why other travellers do not like to sleep, or rather try to sleep, in horse inns.

Travellers not attached to a caravan do not have to follow this routine, though if they are riding mules, the men insist on a long midday halt to feed the animals free on mountain grass. The usual starting hour for travellers is eight in the morning, after taking an early meal. As this has to be cooked it means that all travellers rise at dawn, but those who travel with porters can start a little later.
482 Porters and litter carriers go faster than pack animals on
492 the flat, but have to make frequent short halts, and their pace on the steep ascents is, if anything, slower than the mules. Consequently, they do not do a longer stage than the caravans, and by the end of the day have not done the whole stage any faster. For this reason, and because it is more expensive to hire porters than to take mules,

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most travellers ride. The hire of a mule per day is on the average one dollar fifty cents silver, but the price depends on the nature of the journey. If going towards K'un Ming or some other important centre, the price is lower, for there is more competition and the muleteers can be certain of taking a load of goods back on the return journey. If the journey is outward to the north of Yunnan or to some small place, the price is higher, as the muleteer may have to bring his beasts back unladen.

Women and those who are sick, or who do not care to ride, can travel by litter, or *h'ua kan*, meaning literally a "flowery pole," the West China substitute for the sedan chair. In this mountainous country a sedan chair is too heavy and awkward for ordinary use, and only the highest officials use them, more as mark of "face" than for convenience. The *h'ua kan* is a light simple construction of two bamboo poles joined at the ends by two cross pieces, which rest on the shoulders of the porters. The seat is contrived of a mesh of cords covered with the traveller's bedding, with a loop as a foot rest. A light hood of oil cloth is sometimes fixed over the traveller's head on curved bamboo lathes. The average Yunnanese, especially women, are light enough to be carried in this way by two men, but heavier individuals have to have three porters, the third man relieving the others in turn. Porters are paid a dollar silver a day, and as other men have to be hired to carry the baggage, this method of travelling is more expensive.

H'ua Kan carriers travel at a rapid pace, rather faster than a quick walk, and keep this up on the flat for about three miles. They then rest for perhaps a quarter of an hour, if possible, at a wayside teahouse, or if there is none, at some place where there is a shady tree. On the ascents they slow down to a steady deliberate pace which they can keep up for long distances, with short halts every hour or

mewu

236 The sheep are sheared once a year in May or June. Neighbors
[476] help each other in this task without charge. It takes an average of two days to shear the herd of one family. A wether gives 1 chin of wool annually, a ewe, 1/2 chin. A chin of fleece costs 20 to 50 cents. At the time of my visit the demand for wool was so great
237 that the highest price was paid. A sheepskin costs $0.60 to $1.
435 However, skins of unborn lambs cost $2 to $4. A sheep gut is sold for $0.20 to $0.30; in He-tso, the nearest large town, the price goes
262 up to $0.40 when it is resold. More mutton than yak meat is eaten. Lambs are eaten only if they have died of some disease. The Fantzu do not drink sheep milk, but they use it for butter if they do not have enough yak milk.

231 /28/ The sheep often suffer from paralysis of both forelegs, and many die of this disease. Most of the animals die of starvation in February or March, especially if there has been much snow during
[476] the winter. If a family loses all its animals, everybody helps out by giving them others. The tent nomads do not often keep goats, but the sedentary Fantzu often do, and they also drink goat's milk.

Every family has at least one horse. The Mewu-Fantzu have a small breed of horses that measures about 130 centimeters at the withers. These Tibetan ponies are somewhat smaller and lighter than the Mongolian ponies or those from the provinces of Ch'inghai and Kansu. They are closer to the tarpan (Equus gmelini) than the Przewalski type (1). These horses have a great deal of endurance

1. Compare Hermanns 3), page 164 ff.

and are especially adapted for use in mountainous terrain. They
232 have hard hoofs which are not shoed in the steppes. Good stallions
435 are selected for breeding, the rest are castrated at four years. These horses live an average of 10 years; the men break them in at 3 years. The average price of a riding horse is $40 to $50; the highest price is $100. No horses are imported, but horse traders come from T'ao-chou and He-tso, and the Mewu-Fantzu sell them horses. Mules are not used by the tent nomads; asses cannot stand the high altitude.

492 The simple horse bridles of leather with brass mountings are made and sold by the Chinese, likewise the iron snaffles and the stirrups which can be of iron or brass. The Mewu-Fantzu use Hungarian saddles /bocksattel/ the wooden frames of which are made by the sedentary Tebu-Fantzu on the northern slopes of the

mewu

Min-shan, and sold to the nomads. (2) These frames are put together 492

2. Compare Rockhill, page 716 f. Wooden frames are used as pack saddles for yaks and pien-niu. These are also customarily used in China. Cf. Rockhill, Plate 26.

by the nomads among whom there are regular saddlers. The wooden frame is /29/ put on a thick felt pad which serves as a saddle cushion and is covered with gaily patterned pulu cloth. The saddle is slightly upholstered and is covered with leather; often it is decorated with brass mountings. A person who is worried about the health of his horse ties a bundle of gaily colored silk ribbons on its mane. This must be consecrated by a lama.

Each tent has at least one or two dogs. One of them is kept on 231
a chain fastened to a stake, the other is allowed to run loose. In the winter a hole is dug for the chained dog so that he can protect himself from the cold. The dogs get to be about 80 centimeters tall and have a very shaggy coat, especially in winter, of black, yellowish brown or yellowish gray color. They are very alert and bark at the slightest provocation. Often every dog of a camp will bark for hours, especially at night, when they catch the scent of some beast of prey. It is very difficult to approach a tent because of these dogs. One always has to have hands and pockets full of stones to be able to defend oneself against them. One can approach a tent without danger 231
only when its inmates hold back the unleashed dogs. Riders like to 411
carry a stick 60 to 70 centimeters long, to which is fastened a whip of leather about 1 meter long, with an angular iron tip. When they pass or stop at a tent they twirl it about to protect their horse from the dogs. You often see horses with large scars on their hind shanks 231
from dog bites; they are, of course, particularly skittish and often become restless even when they hear a dog bark far off. The dogs are fed tsamba and whey, sometimes also meat scraps. A good watchdog costs about as much as a yak, a less desirable one, as much as a sheep. The dogs are allowed to grow old and die a natural death. A good dog skin which is preferred as a cover for the couch, costs up to $10 or more, sometimes, however, only $2. [237 435]

/30/ The only useful crop which the tent nomads plant is oats. 243
As we said above, each family sows some oats next to its relatively low lying winter dwelling. The crop is planted in the fifth Chinese month and is cut green in the ninth and tenth. It is used as fodder for the horses in winter, less often also as yak fodder. All the oat